

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXX. NEW SERIES.—No. 21.* SATURDAY, MAY 24, 1884.

RS. 6 PER ANNUM IN ADVANCE WITH
INDIAN POSTAGE RS. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

May 25, 1884.—Acts XVII. 1-14.

See last *Guardian*.

June 1, 1884.—Acts XVII. 22-34.

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious."

Waiting in Athens for his fellow-labourers, Paul had an opportunity of becoming acquainted with this renowned city of which he had so often heard and read. Instead of being lost in admiration of the incomparable works of art, in sculpture, painting and architecture still to be seen there, what impressed him most profoundly was the extent to which this illustrious Hellenic race remained in darkness as to the character and service of God. When invited to speak before the court of the Areopagus, it was with a heart weighed down by thoughts of their idolatrous folly that he proceeded to address them. But he exercised a wonderful self-restraint, and sought to address them in such a way as to bring the truth more effectually home to their convictions. Our translation is incorrect. The original of the expression used has a reference to the worship of demons, but it is evident that the word was used in a larger sense, see Acts xv. 19 where it is rendered *religion*, and where it is applied to the Jewish religion and that in no disparaging sense. So we may understand Paul as saying to the Areopagites, I perceive that you are excessively given to the worship of the Gods,—referring to the number and splendour of the temples. Paul did not begin by uselessly wounding their pride. He knew and practised the rule to meet men, if possible, on common ground and make his advance from this.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, 'To the unknown God.' Whom therefore ye ignorantly worship, him declare I unto you."

Instead of speaking of the temples reared to Jupiter, Minerva and Venus, he tells of an altar to the unknown God, and uses this as a text for his account of the true God who had sent him unto them. Ye include in your worship One whom you acknowledge that you know not, and whom it is in the highest degree important that you should know.

"God that make the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath and all things."

Very obvious truth, one would say, yet profoundly hidden from the nations, because men love not the knowledge of the true God. He made all things; determined for each the conditions of life; made man dependent

on him from hour to hour for the things pertaining to life and health and activity, and hour by hour supplies these things; how absurd to suppose that he stands in need of offerings from us.

"And hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us."

The Greeks had a great conceit of their superiority to all other nations, and regarded even the victorious Romans as little better than Barbarians compared with them, and it was not very palatable to them to be told that all were of one blood, and that national existence was of him. Then the apostle draws their attention to the Creator and Upholder of all things, and shows that He has been ignored by them, a mere tablet allotted to him while the enormous wealth lavished on the worship of the gods, was for the worship of fictitious gods. He quotes a verse with which they were familiar, admitting that they were the offspring of God.

"For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone graven by art and men's device."

These temples, of which they contained images which they worshipped as divine, as though they brought fully before them the persons of the gods. But these images were in the form of the human body; simply, the form; not in the similitude of the human body, for that is living, breathing, sentient, mobile, effective; and it is honoured by the presence of an intelligent, immortal spirit. We are the offspring of God, not with respect to the outline of our body, but with respect to intelligence, reason, moral sense, free-will, love, justice and the like attributes.

"And the time of this ignorance God winked at."

He bore with it. Man insisted on being allowed to work out his own destiny, to choose his own objects of worship and govern the world himself, and God permitted the experiment to be carried out.

"But now commandeth all men everywhere to repent."

By a special ministry of redeemed men.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

There is a time of probation given unto men. They are free to obey or disobey God. But a day of judgment has been appointed; and the resurrection of Christ is the assurance that such a day cometh. The one man who has fully kept all the will of God through his entire life, is the only one com-

petent to judge mankind. The manifestation of him in glory will have the immediate effect of judging all men who have been made acquainted with his life and death. Their deviation from him is the measure of their iniquity.

Some of these Athenian counsellors mocked when they heard of the resurrection of the dead, but others were impressed and wished further instruction. One of these became a believer. And some others became followers of Christ in this city, including a lady named Damaris. Yet we have no epistle addressed to the Athenians, nor is there notice in the N. Testament of a church in Athens.

WEEKLY REVIEW.

—THE present Editor of the *Calcutta Statesman*, was Editor of a Bombay paper some 20 years ago and more. He is now fighting with the religious papers of Calcutta precisely the same battle that he fought of old with the *Bombay Guardian*, and with precisely the same strategy. It quite takes us back to those old times to read the following in the *Indian Witness*:

The *Statesman*, in its issue of the 8th, replies at length to an article of the *Indian Churchman* against the opium trade, in the course of which it says,—“It is because our missionary friends do not know the facts that they write so confidently upon the question.” It is very evident that our contemporary really thinks the missionaries are not posted on the opium question, as the manner in which he presumes on their ignorance shows. At the very beginning we are told that “the drug was never forced on the Chinese at any time.” We have all heard that defiance of history a thousand times, and know all the miserable sophistries by which it is supported, and it is because we know that the original wrong has been intensified by a deliberate course of official and private misrepresentation, that we almost lose our temper when writing on this question. As in the American war we were always hearing the false cry, “Slavery has nothing to do with it,” so in China and England the cry has been kept up, “Opium has nothing to do with it;” while both parties to the controversy know that opium has had all to do with it from the first. The diplomatic correspondence, the debates in parliament, the discussions in the newspapers, the recorded opinions of residents in China, all show that the term “opium war” was not misapplied.

Perhaps the Editor of the *Statesman* will say that the Government of China are perfectly free this day to put any duty they like on imported Opium, or to do as the Government of India do, prohibit its importation.

—THE *Indian Churchman* says:

“The Home papers received by the mail of the 18th ultimo, give many particulars of the Holy Week and Easter Services. Nothing is more remarkable than the change which of late years has taken place in this respect. The

immense increase in the number of Communion made at Easter tells its own tale. But more remarkable still is the very large attendance at the purely penitential services of Holy Week. Music, decorations, and high ritual do not form the attraction at such services, and where crowds flock to them, there must be some real devotion."

We are not sure that the facts mentioned are altogether matters of congratulation. A spasmodic religion, a religion of times and seasons, a religion in which men pull themselves up at an annual festival, and do their repenting, weeping, confessing and believing in a lump, and get absolved for the sins of the year, suits human nature about as well as any thing else, but leaves it as it finds it. It is noticeable in the Church of Rome that men who allow themselves in questionable practices through the greater part of the year, get pious as Easter draws on, go to confession, perform penances, get absolution, and start afresh on their new year of waywardness with comfort and zest. Any approach to this state of things in churches Non-Romanist, will hardly be a gain. Even in Evangelical Churches there is too great a tendency to rely on seasons of revival. "The path of the just shineth more and more unto the perfect day." "Be ye stedfast, immovable, always abounding in the work of the Lord."

—We learn something about the world and of what civilization has done for it, by the sums that it lavishes on those who succeed in giving it the stimulus of excitement, so that for a passing hour it can escape from itself and live in an ideal world. Mr. Henry Irving the actor has spent six months in America and the people there spent 405,604 dols. or about £80,000 to see him act his favorite characters. To our mind, this shows that the world is ill at ease and values nothing so much as to be lifted temporarily from the dull monotony of ordinary life.

—The *Liberal & New Dispensation* gathers from the Statesman's Year Book that out of a population of more than thirty millions in France, seven millions declared themselves to be atheists. Before the Republic none could venture to make a declaration to that effect. We should like to know if these figures are correct. The Bible says that men generally are atheist, *atheoi*, without God in the world; but it is a new thing to find so many enrolling themselves as such.

—The last *Indian War-Cry* contains no reference to the very serious charges brought against the Salvationists in Gujarat, by the Rev. Messrs. Gillespie and Beatty in our correspondence columns. But we find some extracts from Tyerman's Life of Wesley relating to the calumnious things said about John Wesley and his method of treating them.

We are told, by Mr. Tyerman, on the 255th page of the 3rd volume of Wesley's life, that the great minister "Rowland Hill worked himself into a rage, and published, in 1877, an octavo pamphlet of 40 pages, with the title, 'Imposture Detected and the Dead Vindicated in a letter to a friend; containing some gentle strictures on the false and libellous Harangue, lately delivered by Mr. John Wesley, upon his laying the first stone of his new Dissenting meeting-house, near the City Road.' Wesley's sermon is designated a wretched harangue, from which the blessed name of Jesus is almost totally excluded. Mr. Hill remarks, 'by only erasing about half-a-dozen lines from the whole, I might defy the shrewdest of his readers to discover whether

the *lying apostle* of the Foundery be a Jew, a Papist, Pagan or a Turk.' He speaks of the late ever memorable Mr. Whitefield being scratched out of his grave, by the claws of a designing wolf, meaning, of course, Mr. Wesley. He brands Wesley as 'a libeller' 'a dealer in stolen wares,' and as being as unprincipled as a rook, and as silly as a jackdaw, first pilfering his neighbour's plumage, and then going proudly forth, displaying his borrowed tail to the eyes of a laughing world.'

Then Mr. Toplady is brought in :

This Mr. Toplady, author of.

"Rock of ages, cleft for me,
Let me hide myself in thee,"

When dying was able to say, "The sky is clear; there is no cloud; come, Lord Jesus, come quickly." Yet he had been, through prejudice, able to write of Mr. Wesley, "for more than thirty years past he has been endeavoring to palm on his credulous followers his pernicious doctrines, with all the sophistry of a Jesuit, and the dictatorial authority of a pope." (That sounds modern.) Wesley is charged with "acting the ignoble part of a lurking, sly assassin." He is exhorted to "renounce the low, serpentine cunning, which puts him on falsifying what he finds himself unable to refute, to dismiss those dirty subterfuges (the last resources of mean, malicious impotence) which degrade the man of parts into a lying sophister and sink a divine into the level of an oyster woman." He says to the glorious John Wesley, "Possessed of more than serpentine elabity, you cost your slough, not once a year, but, almost, every hour."

The moral drawn from these things is that the members of the Salvation Army may well put up with the much more tolerable strictures that are made upon them.

Salvation Soldiers of the Indian Division, you walk amid beds of most fragrant roses, in comparison with the lot of the great predecessor of General Booth and Major Tucker.

We can conceive of another use that might have been made of these records of 18th century *odium theologicum*. Toplady and Rowland Hill were good men, earnest men, really desirous of the glory of God. But they had grown up in connection with a system that claimed to be the Church of the living God *par excellence*, and that required them to look upon Christian workers outside of the pale of their own denomination as aliens to the covenant of God and actuated by an antichristian spirit. How important then that Christians connected with any system to which they are strongly attached, should beware of making that system their standard and cherishing the feeling that God is with them as he is not with others and settling it that whatever opposes them opposes God. Are not our friends of the Salvation Army in danger of falling into this snare? When charges were brought against Paul, he did not cry out persecution! calumny! and refuse to defend himself. On the contrary, he defended himself with the best arguments that he could lay hold on. When others had perverted the truth, he was the more careful to set it forth in its integrity. He might well have treated with disdain some of the arguments brought forward in Corinth by Judaizing teachers; but he takes them up one after the other in the two epistles and fully disposes of them.

—The Indore Durbar have communicated to the Rev. J. Wilkie of the Canadian Mission the terms on which H. H. the Maharajah Holkar is prepared to permit the prosecution of his Missionary enterprise

in his capital." This is a curiosity in its way. We fail to find in the document anything that looks like a permission to prosecute Missionary operations in Indore. The Durbar says :

Since the receipt of your letter under notice, His Highness has perused with particular satisfaction, the reply addressed to Mr. Wilkie, by your office under the orders of the Government of India. That reply repeats this assurance in the clearest possible terms.

Fulllest toleration from molestation is afforded to all the Christians, who are the subjects, and servants of the Durbar, in the exercise of their religion, but His Highness is not prepared to permit the Christian Missionaries to preach in public streets, in a manner, which is sure to give offence to, and wound the feelings of the professors of other religions. This point has already been fully explained in my last letter (D. O. D. the 25th June 1883) on the subject. As regards the acquisition by Mr. Wilkie, of a house in the city whether by purchase or rent, the Durbar will have no objection to his making such acquisition, provided he is willing to submit to the jurisdiction of the Durbar. On this condition, Mr. Wilkie be permitted to carry on his teaching work within the compound of his house in the city.

Mr. Wilkie should however take care to see that religious teaching in Christianity is imparted to adult persons, and not to minors and that in the case of minors, such teaching is given to them with the express permission of their parents or guardians.

H. H. the Maharajah has not a very favourable opinion of his subjects. They are willing to hear the various conflicting sectaries of Hinduism, including Kabir Panthis and the Brahmo Somaj, the various views of Mahomedans, Shiaks or Sunnis, the public worship of Parsees, Jains and Khojahs; there is only one thing in religion they cannot hear without serious perturbation, and that is the Gospel of Christ. In all other parts of India, even the most bigoted, this can be preached without any danger to the public peace. Missionaries in India are accustomed to take their stand in a place where they can be heard and where they can be avoided, as people choose. The missionaries at Indore say that the people of Indore are not so barbarous as the Durbar would make them out to be, and that preaching can be carried on with perfect safety and without tumult in the streets of the capital, those stopping to listen who are inclined to listen, and those who are not passing on. Is it not time that the Supreme Government of India should claim from protected states the same privileges for their subjects that are enjoyed by the subjects of these states when they find themselves in British India.

—The Rev. Dr. Somerville has been conducting revival services in Londonderry with much success. Ministers of all the Protestant Churches heartily seconded his efforts.

—We have received a very long letter in reply to the one signed Lal Behari Day. The writer aims to show that the letter could not have been written by the Rev. Lal Behari Day. We happen to know that it was, so we decline publishing the rejoinder.

—We have repeatedly called attention in our columns to the abominable traffic carried on between Bombay and the Danubian Provinces having for its object to supply the last market of this city with European women. Under one pretext or another the women are induced to leave their homes by

men of the same Provinces, who bring them here and compel them to carry on their wretched trade that they themselves may reap the larger portion of their wages. Some time ago the Police so far responded to the earnest remonstrances addressed to them, as to expel these execrable men from Bombay; but in a month or two they were back again, in still greater numbers. We wish with all our heart success to the efforts made by Christian ladies to rescue the wretched women; but the difficulties are most formidable. If a case were brought into court, we do not think an English judge would recognize the claim of indebtedness alleged against the women by their owners; but it is not easy to make the women believe they have any rights in the face of these demands. While society is content that this lake of fire should continue, and while the Government refuse to interfere with this odious traffic, the efforts of Christian ladies, though as heroic as the women-crusaders of America, cannot be expected to do more than *save some*, while the iniquity goes steadily on. It is high time that it were loudly proclaimed from all pulpits that impurity in man is as truly a sin as it is in woman, and perhaps greater. What about the White Cross movement? Should it not be advanced in all the churches? In the last *Christian*, we find the following connected with a notice of the Annual Meeting of the Midnight Movement Society:

Rev. BURMAN CASSIN did not think it would be possible to find anywhere a more thrilling report than the one sent him by this Society, nor was it in the least exaggerated. He was present yesterday at a meeting in the Rochester Diocese, at which it was resolved to establish a branch of the Social Purity Society. He did not believe in sisterhoods, but would certainly entreat women generally to take up the work of rescue. He hoped ere long the ban would not be on the fallen outcasts alone, but on the men, young, middle-aged, and old, who had been their ruin. After a few earnest words from Rev. —Oakshot, the Chairman called on Rev. Dr. O'Brien, who marvelled that not until quite recently had the Church of Christ been aroused to grapple with this devastating evil. He told of a potman, who was converted at Mr. Moody's meetings, and at once gave up his situation, though without a penny; he is now at the head of a Mizpah Band in the neighbourhood of King's cross.

Mr. W. Thomas recommended the Mission to the support of the public by reason of its Christlike character. Jesus came to seek and save the lost. If one class was more lost than another, it was the poor fallen outcast. When he first began rescue work, he was cautioned to leave it alone. Since the Society was called into existence, many thousands had been rescued, and many were now before the Throne. He thanked God for the Purity Society, and for the White Cross Society. Unholy fortunes had been accumulated by the holders of buildings used for immoral purposes. He was glad to say that a vigilance committee had recently been formed in the drawing-room of a Christian lady, who invited seventy of her friends. The City Corporation had given fifty guineas to the Society represented that day. Mr. Thomas made an eloquent appeal for a much increased income, so that their operations might be proportionately extended.

—THE Overland Mail, beginning with next week, will leave on Tuesday instead of Friday, during the monsoon months.

The incarnation teaches man the greatness of his misery by showing how great a remedy was needful.—Pascal.

NOTICES OF BOOKS AND REPORTS.

REPORT of the Young Men's Chr. Association, Bombay, for 1883. We need hardly go over the list of meetings held regularly by this Association. The good work in the harbour has been carried steadily on, and there has in fact been an advance on previous years, in that two services for seamen are held every Sabbath, one in Prince's Dock and the other in the roadstead. The Report is encouraging, except as regards the Friday prayer meetings; regret is expressed that the attendance is not better. The two coffee-rooms are much visited and highly appreciated. Financially, it was a good year, Rs. 5300 having been received for the Building Fund.

REPORT of the W. India Aux. Church Missionary Society for 1883. The communicants are as follows: Bombay, 44; Nasik, 146; Poona, 14; Jooner, 8; Malegaum, 53; Aurangabad, 310. Total, 575. There were 49 adults baptized last year, of whom at Aurangabad, 33 and at Nasik, 14. The Robert Money School has 589 pupils. In all the schools, 897 boys and 281 girls. Rev. Mr. Carss, speaking of the Divinity School, says:

We did not waste any time in trying to impart to the students a smattering of Hebrew, Greek and Latin, but chiefly through their own vernacular we aimed at giving them an intelligent acquaintance with the Bible, Prayer Books, and Church History. There being no text-books in Marathi, or even in English, quite suited to the needs and capacities of our students, we had to spend much time in preparing lectures for them. Though five hours' teaching, together with the preparation of lectures, left little time for other work, yet we would gladly have done something among the Heathen of Poona had we been permitted to do so. As our students are with one or two exceptions, agents of the Society, and only come to us when the rains prevent them from itinerating, the work in the Divinity School closes about the end of November.

Touching his work among the Educated classes of Bombay, Mr. Carss says that his visits were always courteously received.

I am strongly of opinion that in everything connected with the Native Church, the Native Pastor ought to occupy the first place; the European the second, if any place at all. The Native Christians are so ready to regard the European as a "Right Reverend," that it appears to me to be an imperative duty, if the Native Pastor is to be respected, for the European habitually to take the second place. In the infancy of the Church Committee, I thought that I might be of more service to the cause than the Native Pastor; but now that it is three years old, I gladly resign my seat in favour of the Native Pastor.

Rev. Appaji Bapuji says that the Native Chr. congregation on Sunday is usually from 70 to 95. He spent a portion of the year in the Deccan, in itinerant work. The Rev. Mr. Bren says of the Money School:

A second year has only deepened the conviction of the first, that though immediate results are not visible, yet there is no more DIRECT way of evangelizing the heathen than by the daily preaching of Christ in the School.

There is a Chr. Hostel with 9 boys. Both Mr. Bren and Mr. Jackson speak encouragingly of the work done for Christ in the Money School.

We shall resume our notice of this report next week, D. V.

We have received and hope soon to notice: "Five Years of faith Work in India, by C. B. Ward." (Copies can be had, 8 annas each, from Rev. C. B. Ward, Secunderabad). The Zend-Avesta and the Religion of the Parsees, by Rev. J. Murray Mitchell, LL. D. (No 25 of the Present Day Tracts, Rel. Tract Soc.) Short History of Chr. Missions; Geo. Smith, LL. D. (Edinburgh, T. and T. Clark.) Faith the true Philosophy of Life: by Dr. R. Grau, Professor at Konigsburgh: translated from the German. (Ed. Society's Press, Byculla.) Report of the Bengal Mission of the Free Chr. of Scotland. Report of the Missionary Society of the M. E. Church, America. *Wibudhpriya* for April and May.

The Bombay Guardian.

SATURDAY, MAY 24, 1884

THE SALVATION ARMY IN INDIA.

THE Salvation Army have adopted certain measures and modes which other bodies of Christians had not thought suited to a Gospel ministry, and have had a remarkable success among certain classes in England, and it is not perhaps surprising that they should look upon themselves as specially raised up of God to be the great evangelistic agency of the day. The system has been studiously arranged to develop a strong denominational feeling, and the members of the Salvation Army are expected to glorify God by giving their whole strength to the Army and treating other religious bodies as of comparatively little account. We have no doubt that many of them are perfectly persuaded that the Salvation Army is the hope of the world, and that Christians of other bodies, just so far as they are led by the Spirit of God, will join them and leave the effete and worn out churches to sink or swim. Having this conception of the matter, it is not a cause of surprise that they should regard criticisms and strictures on the Army and its proceedings, as of the nature of persecution to be quietly endured to the glory of God. Not always quietly endured, as our readers are aware that we could not give expression to any misgiving as to their proceedings without calling down upon ourselves some denunciatory reply. One who was most pronounced as their champion, lately told us that his eyes were now opened and that he never would have known the Army if he had not been led in among them. Let that pass. Only we think it would be pleasing to the Lord, (if the Salvationists would beware of making themselves a standard by which to judge of others. Because there is something good in them, something which other Christians have been slow to see, it does not follow that whatever does not correspond with their measures and teachings, must be wrong.

The Salvation Army have no reason to look askance upon all other bodies of Christians. Christians of other bodies have rallied around them since the day of their arrival in India, supplying them with members, officers and money. The Irish Presbyterian missionaries gave them a cordial reception and the opportunity of addressing their converts, trusting that they would not abuse this confidence by en-

deavouring to withdraw these converts, and were disappointed. We are very sorry that Major Tucker should have allowed himself to believe it his duty to withdraw the converts from the leadership under which they had always been, to his own.

Captain Grundy continues his report in the *Indian War Cry*, of "the War in the Villages of Guzarat." At one place 10 were out for salvation; at another 4; at another 1; at another 3; and so on until the number, including the 70 or 80 previously reported, reaches 150. He says: "During our five days' tour we have seen over 150 profess to find the Saviour." "We found them thirsting for the water of life, and readily did they drink and live." What is the meaning of the word out in this connection? It means coming forward to a bench or *charpoy* placed for the purpose, and kneeling down as a seeker of salvation. To do this in an excited meeting, where all is new, with drums beating and fervid invitations addressed to them, is not necessarily a proof that the party is led of the Holy Spirit. Our Salvation Army friends look upon these results as heaven's own attestation of the work, and conclude that they have a divine sanction for the measures which our Presbyterian friends (in common with most other bodies) condemn in them.

A friend sends us a very long printed report of the present development of the Salvation Army. We do not feel called upon to yield so much of our space to this, especially as during the last two or three years we have kept our readers pretty well posted with regard to the progress of the Army. And there is another reason. The *Indian War-Cry* during the last 20 months has been notifying the public, in jubilant tones and with many exclamation points, of the numbers that have been saved in their meetings. Now what we would like is a statement, for instance, concerning the number that have been thus saved in the Salvation Army meetings in Bombay, and the number of those who are now with them, recognized members of the Army and working with them. If, as we suppose, many of those reported saved, have fallen out of the Army ranks and are making no profession of religion, does not Christian candour require that the facts should be stated? Is it right to leave the public under the erroneous idea that the victories won were real victories? Nothing is more striking in the Scriptures than the perfect candour which leads the sacred writers to proclaim the faults and delinquencies of even prophets and apostles. There are Churches called Christian that would have carefully covered up the fact of Peter's denial of his Lord; but each of the Evangelists proclaims it to the world. It appears to us that a body of Christians markedly under the guidance of the Holy Spirit, will be in a marked degree careful to abstain from all exaggeration and extravagant diction in reporting results, and be ever ready to acknowledge failures and deficiencies.

IMMEDIATE SALVATION?

"BELIEVE on the Lord Jesus Christ and thou shalt be saved." Such was the direction given by the Apostle Paul to a heathen, one previously uninformed concerning Jesus Christ. Are we to understand that men may be saved by simply telling them this? Every one that truly believes on the Lord Jesus is

indeed saved; but the question is, Can a man exercise the faith that is unto salvation, by simply receiving this instruction? A man cannot trust in a person without knowing something about him. One who has been all his life trusting in certain imaginary duties, cannot transfer his faith to Jesus Christ without knowing something about the character and work of Christ. He must know what manner of life he led; what kind of attestation he received from God; the evidence that he is now living, having power in heaven and earth, and a willingness to receive and save from sin those who look to him. The gaoler of Philippi probably knew that Paul and Silas were Jews, having a belief somewhat different from that of other Jews, and professing to have an unseen Saviour, Jesus the Christ, on whom they urged all to believe. We know what sort of views are most naturally entertained by a man who has grown up in heathenism, and it is evident that he will need some careful instruction concerning the life, teaching, sufferings, death and resurrection of Jesus, in order to be able to commit the keeping of his soul unto him. But the apostles did not content themselves with saying to him, Believe on the Lord Jesus Christ and thou shalt be saved. That was only the first sentence of their address to him. The inspired report, having given this first sentence, goes on to say: "And they spake unto him the word of the Lord, and to all that were in his house." The word of the Lord, i. e. the truth concerning the Lord Jesus Christ. We have in other parts of the Acts fuller notices of the word spoken by him on such occasions. Writing to the Galatians about this he says: Before your eyes Jesus Christ hath been evidently set forth, crucified among you. He had told them about Jesus, his ministry, his works, his manner of life, and especially his voluntary death upon the Cross in fulfilment of prophecy, and of the way in which God set his seal to all this by raising him from the dead and exalting him to his own right hand. Personal testimony may be of value, in the rear of this setting forth of Christ, but can never take the place of it. A soul, awakened in some measure to a sense of its need and danger, longs for something which it can rest upon with unwavering confidence, longs for a divinely-attested Saviour, able to secure forgiveness and victory over sin, knowing how to impart strength to the fainting heart, &c. &c. We are far from saying that the awakened sinner must have a perfect understanding of these things before he can exercise saving faith. But he must have some knowledge. The very discovery that he has till now been trusting in what was unworthy, only makes it the more necessary that he should have some firm basis for his confidence. The step he is asked to take is one involving the rupture of precious ties, the renunciation of much that is dear, involving trials and sacrifices of a formidable character, and he must know that the unseen Leader that he is about to commit himself to, is one with whom his eternal interests are safe.

In preaching the Gospel to those who know not the Gospel, we have to set forth Christ in such a way that the hearers, under the influence of the Spirit of God, will be able to form some definite conception of this Saviour. Peter was led by the Spirit when he acknowledged that Jesus was the

Christ, the Son of the living God. The truth of Christ's Messiahship and divinity had been daily exhibited to Peter, in the life, words and works of Christ; but what enabled him to read Jesus aright was the Holy Spirit, without whom our minds are more or less biassed and baffled by foregone misconceptions of divine things. And so now; the Spirit of God, who is the Spirit of truth, takes away the veil of self-will and pride and prejudice, and enables us to look unto Jesus as he is presented in the Gospel which is preached to us. When the mind is awakened to the consciousness of danger and longs to be delivered from the thralldom of sin, it will learn in an hour what would not have been learned in years otherwise.

Faith in the Lord Jesus Christ is a making oneself over to him forever, to be saved and led by him. The gaoler found no difficulty in doing this. The earthquake, with the marvellous discrimination of its effects, was a proof to him that the God of Paul and Silas was the true God, and that the Gospel of Christ proclaimed by them was the one way of salvation. He heard them tell of the crucifixion of Christ, and saw at once that this was the Saviour he needed. He believed and was baptized.

NOT THIS MAN, BUT BARABBAS.

GEORGE Eliot, in one of her letters, says: "I have faith in the working out of higher possibilities than the Catholic or any other Church has presented, and those who have strength to wait and endure are bound to accept no formula which their whole souls—their intellects as well as their emotions—do not embrace with entire reverence." In what direction may we look for these higher possibilities? What is their nature? The mere enlargement of men's powers will not secure to us any thing worthy of the name of a millennium. The cause of all the misery of the world, is that there is so much power in the hands of those who are ill-fitted to use it. The mere possession of power has no ameliorating effect upon mankind. It puffs men up; and blinds them to their real needs and real friends. If by higher possibilities, we understand a condition of things in which the greatest well-being of the greatest number will be secured, it is very evident that a change of character on the part of the men of influence, such a change as will enable the Almighty to use them as his agents, is necessary. This implies a change in society generally; for now society refuses to be led by those who are in harmony with God and whose reliance is on God. "Those who have strength to wait and endure" have something to do in the mean time. They may flatter themselves that they are in advance of the time, and that they belong to a more blessed condition of things now in the future; but God does not make blunders of this kind, and we may be sure that there is for every man, even now, his work. Is it so that God has left himself without a witness, and that there is not among us any principle, any system, any Leader, any path whereby we can help the present generation to take some steps in the direction of the higher possibilities. We do not think the works of George Eliot are helping the race to reach that desired millennium. She shows in all of them that she will have no-

thing to do with any formula, which she cannot embrace with entire reverence and the cordial assent of the intellect as well as the emotions. Christ is not a formula; he is where Stephen saw him at the right hand of the Majesty of God, and all who look as Stephen did may see him there and receive from him the inspiration of the Almighty. If the intellect of the person known as George Eliot, refused to bow before Jesus Christ, it was because that intellect was absorbed with George Eliot, and preferred to wreck itself in the pursuit of its own greatness, rather yield itself to the beneficent sway of Jesus. The secret of the world's regeneration is in the words of John the Baptist: He must increase, but I must decrease. Man must become a fool that he may be wise, and it will be a grand day for humanity when those who are thought to be exceptionally intellectual become fools that they may receive the wisdom of God in Christ.

We are told that "God will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Not only so, but there is even now a judgment of mankind. He that will judge men at the last day, is the Same who tabernacled among men 33 years, and whose sentiments, preferences, laws, teaching, promises and sacrifices are in the Gospel which is in our hands; and this Gospel is this day judging the George Eliots and other leading spirits of this 19th century. When Pilate said to the crowd, Whom will ye that I release unto you, Jesus who is called Christ or Barabbas? and the people answered, Barabbas, they did not more truly pronounce judgment upon themselves than do the people of this generation to whom the word of God cometh only to be despised and rejected.

Who was Jesus? and who was Barabbas? Barabbas had been trying to breed sedition; he was a murderer; an enemy of society, a dangerous character, and the cross had been justly reared for him. Who was Jesus? Let Pilate summon witnesses. Here is one who tells how he heard Jesus repeat the beatitudes of the Sermon on the Mount—Nothing here objectionable, says Pilate; no better instruction could be given.—Another testifies, that he was born blind and had lived 20 years in the world without seeing even his own parents; Jesus had put clay on his eyes and given him sight. Another had been delivered from devils; another from leprosy, &c. &c. He had simply gone about doing good. The most profligate had become respected and blameless in life. He raised Lazarus from the dead, and saved sinners from their sins. In his mouth was found no guile. There is overwhelming testimony to the purity, generosity and sublimity of his acts. His works and words were those of God. Yet the crowd with one voice exclaim, Not this man but Barabbas. They preferred the worst of men to the Son of God. In doing so they pronounced judgment upon themselves. Who did this? Not the rabble merely. The rabble did as they were taught to do. The scribes were there, the literary men of the day; the priests were there, the high priest even; the Church of God was there in its highest dignitaries; yet all exclaimed, Not this man but Barabbas. And

as they said it, they pronounced upon themselves the severest judgment that could possibly be pronounced. And it is even so to-day. Millions in heathen lands are becoming acquainted with the character and work of Christ, yet go on saying, Not this man, but Krishna, Shiva, Rama, Gunputi, Luxshami, Gautama, Joe Smith, Carlyle, Emerson, every man as his fancy dictates. And every man thus pronounces judgment upon himself.

ADDITIONAL REMINISCENCES. VIII.

THE writer, from 1862 to 1872, lived at the Tract and Book Depot. He was Secretary of the Society, and to save the Society the expense of an Assistant Secretary, lived there. There was no place for a cot, but one could make his bed on the large counter; there was little opportunity for privacy while the office was open, but at night the solitude was perfect.

Extracts from diary. Bombay, 1863.

January 4. This day begins the week of special united prayer, observed by Christians over all the world. Every year brings about a more universal observance of this season.—Several hundred thousands of England's operatives are brought nearer and nearer to starvation. There is every thing to quicken prayer. God will hear the prayer of the destitute.

Jan. 10. H. E. the Governor of Bombay having "requested that I would do him the favor of calling upon him," I waited upon him this morning and had a conversation of about 3/4 of an hour's length. He wished to know whether I still pursued my former course of life. I told him how I was led to feel the necessity of adopting that mode of life, and why I continued to pursue it. He seemed to know a good deal about me, and to be interested in the matter. Asked my opinion with regard to a number of points connected with missionary work, preaching, schools, converts, state of mind of the people towards missionary operations and towards the Govt. Referred to Mr. Graves as having spoken very much as I had done with regard to personal fruitlessness; and mentioned the instance of a man whom he had himself met in a village, and who told him Mr. Graves was his gooroo; for he had once seen him maltreated by the people, and when the constable arrested some of them, he entreated for them and got them liberated; he had been so struck with this that he followed Mr. Graves to his house and made his acquaintance, and was accustomed to go every year to see him. The Governor mentioned this to show that there might be unsuspected fruits. He wanted to know if the people were accustomed to make any objections derived from the conduct of the Government. He was exceedingly kind, and at parting expressed his readiness to help me in any way. He also spoke of the Europeans, of the lower classes, of Railway people, of the City Mission &c.

13. Perhaps 100 Christians united in the meetings held last week. But where are the others? These are not a seventh of those who profess to have known the pardoning love of God. Day by day, the Lord continues to renew to me the marvellous disclosures of his love. My acquisitions are wonderful and precious; and I feel that they are permanent. God is consummating his work in me. I never loved before as I now love, for I never knew such love as I now know. And this is just God as he is habitually, and as he would fain be recognized by all. I feel that this unfolding of himself to me, is partly a means of unfolding himself to all. My soul dissolves in love; tears fill my eyes under these heavenly disclosures. My love, and similar expressions I could utter by the hour. There is all the freedom of two lovers that are given to each other, and have got beyond all restraint.

18. "We have an unction from the Holy one and know all things." "As the Father knoweth me, even so know I the Father." "Life eternal, to know thee."—There is provision made for the entire revelation of God unto us. To know him, as we know one another. "Then shall we know, even as we are known." I discover a meaning in this hitherto unsuspected. The seeing One upon a throne as in Rev. iv., is not that seeing of God which we want; or rather the true seeing of God is thus described by way of concession to the exigencies of man's imperfect sense. It seems to me I am entering the last heaven of the experiences of the redeemed.—The last week has been a week of headaches. I found it sweet, enrapturing even, to think of him who in all my affliction is afflicted, so completely does he identify himself with me.—He is the great burden-bearer of the universe. Man piles his multitudinous and mountainous sins, the sins of the whole world and of all time, upon Him the Creator and upholder, and makes him trudge after him like a slave, himself walking free and careless. In prayer this morning, roamed through all nature, beholding God in all his works, birds, beasts, fishes, creeping things, trees, flowers, rivulets, rivers, seas, clouds, rain, dew, snow, ice; in all families; fostering all and disregarded by all; insulted every where; and gave him my poor sympathy.

21. "As thou Father art in me and I in thee that they also may be one in us. That they may be made perfect in one." "The glory which thou hast given me I have given them." "That ye may be filled with all the fulness of God." "Baptizing them into the name of the Father, the Son and the Holy Spirit." "As I also kept my Father's commandments and am set down upon his throne." "Thou art my beloved Son in whom I am well pleased." "Glorify thou me in thyself." "I am glorified in them." "The love wherewith thou hast loved me may be in them and I in them."

23. I want no more love, (want not that God should love me more.) Only to know what is. I may go on to eternity making progress in the knowledge of this, and not attaining. Yes, I only want to read what is written, to see what is visible, to feel what is tangible, to appropriate what is given. I only want to know the infinite love which is my life, in which I am imbedded as the seed of a grape in its pulp, am built up and hidden, in which I live, move, have my being;—which is uttered when I breathe, speak, think, move,—which repeats itself in all my pulsations. To ask to know his love is like asking God to be God. "Perfect in one." "That my joy may be fulfilled in them." "Enter thou into the joy of thy Lord." God's joy must be my joy; I am robbing him till then. Eyes within and without; full of eyes.

The Rev. A. Graves, referred to above, belonged to the Am. Mar. Mission, and was in India from 1818 to 1843. He died at Mahabaleshwar, Dec. 30, 1843.

THOSE POOR GIRLS.

(Communicated.)

BEAUTIFUL for situation is the city,—Bombay by the sea. What palaces! What docks! What wealth and beauty! She is modern, she is progressive. What other city like this, in a double sense the most Western of the Empire cities? Her hotels, her schools, her churches. Who, sweeping the shores of her Bay, from Colaba light to Malabar battery, shores adorned with the noblest piles of masonry in the East, who would imagine that aught but peace could dwell in her palaces? Come with me from Queen's Road, thronged with the equipages of wealth and fashion, come for a drive through Grant Road to Byculla. We pass the Girgaum Church, enter Grant Road, leave the Methodist Church as we drive on by the Parsee theatres to the street first turning to

the left beyond Falkland Road. Why draw rein? This is the shortest road to Byculla. But it is not the road to virtue. It is the place of shambles for women, Christian (?) women, European women. That whole street from end to end, save where Morgue and Graveyard contest a place, is given up to ruined women, and to the systematic ruin of women; to wrecks and to the most unnatural of wreckers.

Drive on. No; stop. There is a strange fascination about a scene of carnage, of ruin or of crime. I stand at the mouth of the Cawnpore Well, I hear that in it were cast English ladies and children, foully murdered, the living smothered in the blood of the dead. There is such a pit opening upon Grant Road, which is a charnel house for women, European women, white faced women. Only women?—no, girls, young pretty girls are there. Drive rapidly by on the other side, O ye church going Christians; they have fallen among thieves and are stripped and wounded. While you read this, *think of it*, they are there. While you were in church last Sunday night, they were there. Christian ladies, readers of the *Guardian*, there are fair young girls scarce sixteen years of age, the helpless, hopeless victims of man's lust, down that charnel house street. But why should you care? Of course why? What is that to you?

Should the Christian women of Bombay interest themselves in an attempt to rescue the youth of their sex, who every Sunday night, every Monday night, every Tuesday night, every Wednesday night, every Thursday night, every Friday night, every Saturday night in dreary round, are forced into the streets with threats and blows, if they go not willingly to—God mercifully cover the rest of the recital it shall not be written upon this page. Talk to me of Thuggees and Jaganath, female infanticide, Suttee, visit that street, Christian lady, and if you have any bowels of mercy think upon its prisoners.

Last Sunday night a number of Christian ladies visited the street. They remained from nine o'clock until after eleven singing, talking, and praying among the lost ones. They saw and heard what would melt hearts that were worthy of being called mother or sister hearts. They saw—I saw a fair young Italian girl under sixteen with a pretty girlish face. Was she one of them? She so young so fair? Certainly she did not look it, could she be impure?

That fair girl—a child grossly sinned against, cruelly left to her fate, was making her living as did the other women in the street. She was enticed less than a year ago from her home. We had to leave her there. What would you suffer were she your daughter? What would you not do to rescue that poor creature were she your own child or sister? Another poor girl seventeen years old, speaking English well, wept as one of our ladies with her arm about her talked to her of the Friend of sinners. When asked to come with us from the awful street, She replied "I want to come: but I have a sister here too. If she will come I will. How can I go and leave my sister?"

Christian sister in God's name I ask you will you not attempt to rescue these poor things. Can you forget their woes? What is a Russian exile's life among the mines of Siberia compared to their living death? You can help them. Shall those helpless girls, those white slaves plead in vain? Have you daughters? Look at your child and ask yourself the question, what if she deceived and ruined by some fiend, should fall as low. God help you ye careless women at ease, some mother's child is in that street in that horrible charnel house street serving in loathsome bondage while task masters fatten upon her wages. What will you do? Sleep on, dream on, noble Christian women; carry a bouquet to hospital, sign a subscription book. Sigh deeply in your righteous soul, thank God that yours are safe and drop the matter

while those poor creatures rot and die in their brothels. Shame on the name of Christian womanhood. You can hug your own babe to your breast, shudder at the awful possibility and leave the lost ones to their fate. In the name of decency, out of respect for Christian womanhood, in memory of the Friend of the outcast do some thing at once. How can you sit still while the cries of those unfortunates of your own self go up day and night to God for vengeance.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—Kindly grant me space in your paper for the statement of a few more facts about the Salvation Army, for the information of the Christian public in general, and my brother Missionaries of India in particular.

On Thursday last, the 15th inst. the "Muktifauj" reinforced by Mr. Chakerbatty a convert of the Baptist Mission under the Rev. Mr. McKenna of Bheerboom, now a Lieutenant in the Salvation Army, Mr. Tucker himself, Walji Bechar and his wife Jita, enjoying the titles of Subedar and Jamadar respectively, with one Sepahi called Mulji, a man excommunicated from the church at Borsad and compelled to live outside the Christian village, with a drum, tambourines, cymbals and a flag attacked the Christian Village of Shahawadi, in order to enroll the names of the inhabitants thereof in the Salvation Army lists. I had been sent for in the early morning and when I arrived at the village at about 8-30 a.m., Messrs. Weersoorie and Chakerbatty were going up to the house of a Christian named Hurkha Jetha. I went to them, and requested them to leave the village. After some discussion Mr. Weersoorie asked leave to pray for two minutes before leaving. He then falling on his knees, beside a prostrate tree, went through the usual form of prayer got to be so current here among Salvationists, praying for the melting of the hard hearts of his persecutors, stating the goodness of his own heart, going on to sobbing and then increasing to a loud cry, all without tears, and ending with singing. As he had not done after nearly two hours I left him where he was. Shortly after I left he and his companion went off to their camping ground outside the village. In the afternoon my attention was arrested by noises outside and on looking out I saw the three "Muktifauj" leaders approaching the village, and the members of a family of seceders going out to meet them. I went out to receive them, and to again request them to leave; and met them in the middle of the village. I confronted Mr. Tucker, and asked him to leave the village with his forces, and let us have peace, telling him the grievous sin he was committing. He refused to go. Then he and his two companions in buff fell at my feet, and began to pray simultaneously in different languages. I waited this time till they had done. They were somewhat shorter than usual, and left out the crying and singing. They now retired to the end of the village and camped under a tree. I also sat down in the shade of a Neem, on a cot brought by one of the people. Another scene soon developed itself. Mr. Tucker, in his prayer, had announced to the people that Walji Bechar his Borsad Subedar was coming. I may state here that his prayers seem to me to be more directed to the bystanders than to God. The noise of another tumult was now heard. It was caused by the approach of the Borsad secessionists. I happened to be standing between the Army and the new arrivals. Mr. Tucker on hearing the noise at once took in the situation, and set off at a run to meet the Subedar, Jamadar and Sepahi. I followed, also at a run, and came up to them as they were embracing, drumming, tambouring, cymballing and dancing like dervishes. The scene was most painful to me but I had a duty to do and I was determined to do it, namely to separate the people of my charge from the "Muktifauj." This I did, getting in between Mr. Tucker and his following, and the people of the village who had all turned out to witness the tamasha, waving them back with my stick, a rather knotty Irish crab-tree which has come in for a good deal of odium from Mr. Tucker who has charged me with using force simply because it was in my hand and I used it as a wand. Yet the same mild Major of the "Muktifauj" when I appeared at his camping place the next morning, on our own grounds, where he was in close conversation with two members of the Church who had not yet seceded, and when I broke in with a remark, took on himself the role of an Assistant Commissioner in H.M.'s I.C.S. and threatened me with a year's rigorous imprisonment. It was evident that I was not wanted there. It was not a public meeting for worship. There were three Officers of the Army and two members of the Presbyterian church in conversation on the public road, and Mr. Tucker was trying to seduce them from their allegiance, and because I interfered he must needs threaten me with the strong arm of the law which he himself had defied and the strength of which he knew by bitter experience. Though I had not studied law, I was not going to be terrified either by his charge of force against me because I had a knotty crab-tree stick in my hand, which I did not use on him, though he invited me to do so, that he might have cause of complaint against me, or by his own threats and show of superior knowledge of the Indian Penal Code. I remained on the ground and took a share in the conversation, and retired when I wished to leave. Since then we have nightly "scenes" such as Mr. Booth in his "Orders and Regulations for the Salvation Army" has directed how to get up. In the afternoon the Army in buff issues from Shahawadi for a neighbouring village, the flag before and the drummer following but walking backwards and the other instrumentalists making deafening noises to the accompaniment of shouts of "Hallelujah." They went to the village of Pimplaj the other evening and a respectable man of the place whom I know told me that they were better than we, and why? because THEY PROHIBIT THE USE OF FLESH MEAT! Being a Jain this doctrine suited him. On being asked if he remembered anything else, he replied, yes. One stated "I have got Mukti," and another "I have got Mukti," "Take you Mukti." I then asked him if he understood what "Mukti" is, and he replied in the affirmative. It is, said he, deliverance from the 84 lacs of births which is the destiny of all. But, with his ideas of "Mukti," what appeared most absurd to him was THEIR TESTIMONY that they had got "Mukti" IN THIS LIFE, a thing apparently impossible. If, said he, they had told me that they had got into the way of Mukti I could have understood them, but when they say they have got it now in this body they seem to me to be talking nonsense. All who have studied Hindu Philosophy will understand this man's difficulty. I then asked him if he understood our way of putting it, namely by asking him to accept *tāran* or *udhār*. This he could understand as salvation from something endangering his safety. Now the "Muktifauj" refuses to enter into discussions with Hindus. It will only testify and offer what it says it has got. But I ask, unless conviction is brought home to the minds of the people, and they are made to know the meaning of the term "Salvation," how can they be expected to seek for it or to accept it? And this is why, in my opinion, the Salvation Army has turned away from the world, because it cannot convince it, to raid on the church and enter without trouble on other men's labours. Let me give an example of the style of their "Mukti." A Parsi priest is reported in the War Cry to have given

bracing, drumming, tambouring, cymballing and dancing like dervishes. The scene was most painful to me but I had a duty to do and I was determined to do it, namely to separate the people of my charge from the "Muktifauj." This I did, getting in between Mr. Tucker and his following, and the people of the village who had all turned out to witness the tamasha, waving them back with my stick, a rather knotty Irish crab-tree which has come in for a good deal of odium from Mr. Tucker who has charged me with using force simply because it was in my hand and I used it as a wand. Yet the same mild Major of the "Muktifauj" when I appeared at his camping place the next morning, on our own grounds, where he was in close conversation with two members of the Church who had not yet seceded, and when I broke in with a remark, took on himself the role of an Assistant Commissioner in H.M.'s I.C.S. and threatened me with a year's rigorous imprisonment. It was evident that I was not wanted there. It was not a public meeting for worship. There were three Officers of the Army and two members of the Presbyterian church in conversation on the public road, and Mr. Tucker was trying to seduce them from their allegiance, and because I interfered he must needs threaten me with the strong arm of the law which he himself had defied and the strength of which he knew by bitter experience. Though I had not studied law, I was not going to be terrified either by his charge of force against me because I had a knotty crab-tree stick in my hand, which I did not use on him, though he invited me to do so, that he might have cause of complaint against me, or by his own threats and show of superior knowledge of the Indian Penal Code. I remained on the ground and took a share in the conversation, and retired when I wished to leave. Since then we have nightly "scenes" such as Mr. Booth in his "Orders and Regulations for the Salvation Army" has directed how to get up. In the afternoon the Army in buff issues from Shahawadi for a neighbouring village, the flag before and the drummer following but walking backwards and the other instrumentalists making deafening noises to the accompaniment of shouts of "Hallelujah." They went to the village of Pimplaj the other evening and a respectable man of the place whom I know told me that they were better than we, and why? because THEY PROHIBIT THE USE OF FLESH MEAT! Being a Jain this doctrine suited him. On being asked if he remembered anything else, he replied, yes. One stated "I have got Mukti," and another "I have got Mukti," "Take you Mukti." I then asked him if he understood what "Mukti" is, and he replied in the affirmative. It is, said he, deliverance from the 84 lacs of births which is the destiny of all. But, with his ideas of "Mukti," what appeared most absurd to him was THEIR TESTIMONY that they had got "Mukti" IN THIS LIFE, a thing apparently impossible. If, said he, they had told me that they had got into the way of Mukti I could have understood them, but when they say they have got it now in this body they seem to me to be talking nonsense. All who have studied Hindu Philosophy will understand this man's difficulty. I then asked him if he understood our way of putting it, namely by asking him to accept *tāran* or *udhār*. This he could understand as salvation from something endangering his safety. Now the "Muktifauj" refuses to enter into discussions with Hindus. It will only testify and offer what it says it has got. But I ask, unless conviction is brought home to the minds of the people, and they are made to know the meaning of the term "Salvation," how can they be expected to seek for it or to accept it? And this is why, in my opinion, the Salvation Army has turned away from the world, because it cannot convince it, to raid on the church and enter without trouble on other men's labours. Let me give an example of the style of their "Mukti." A Parsi priest is reported in the War Cry to have given

his heart to God under a tree at Jāspār, by receiving Mukti. The same Parsi priest came direct from the tree to the Christian village, and enquired of the people what the meaning of "Mukti" is. He has no idea of what the "War Cry" says he has got, and yet he is reckoned by Mr. Weersoorjee among the saved, and the Missionaries of the Irish Church at Borsad and Ahmedabad among the lost! Another example of the style of their work. One of our Christians was asked by them to speak to the people of this same village of Jaspār because they did not know Gujarati. He began by telling the people of the inability of idols to save them, but was immediately stopped from doing so, and told he must only speak of "Mukti." My Colporteur had accepted Mukti at their hands, and when he went to the bazar in Borsad along with them, and began to dispose of tracts, he was ordered by Mr. Tucker not to do so. I ask is this the way to promote God's kingdom? Was this the way the Master acted? Are these Apostolic Methods? I trow not.

The people of our church believe the Scriptures. They have always been told to appeal to them. And they find the disciples commissioned to make disciples of all the nations baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. They believe that our Lord instituted the Supper as a means of grace; and when it was reported that the "Muktifauj" did not consider it necessary to observe these ordinances they became alarmed. It therefore became necessary for Mr. Tucker to change his tactics. A flaming report has been sent to the War Cry of many Hindus getting Mukti at Bocharan. The Missionaries in Gujarat know what that means, namely that Dheds who have been under instruction, or apostates, or those who have been put out of the church have accepted this "Mukti." If Mr. Grundy had been a little more diplomatic he would not have made the disclosure he did. He says "Many pray aloud and can read and write." Not a doubt of it; but who taught them to read and to write and to pray? The Irish Mission: and it could be reinforced with such material as has received "Mukti" at Mr. Grundy's hands to any extent, but we prefer to receive men who believe on the Lord Jesus Christ to the saving of their souls, and who are willing to come out on the Lord's side by abandoning their evil practices and unclean ways. Mr. Tucker will be able to count his converts in this way not by fifties but by hundreds, but I ask leave to put this question to the Christian world interested in the salvation of India, *cui bono*? Are men to be admitted into the church without a test of any kind; and is the Church to be flooded with sin and diabolical heathen practices? If this mockery of all that is sacred, and all that is good is to be taken as the right method then I say the Church must sink; and I for one before adopting such a method would lift the standard and retreat from before the face of heathenism rather than be effaced by the wickedness of heathen practices admitted as a deluge into the Christian Church. To those Sipahis, made from the material above mentioned by Mr. Grundy, and unbaptized as yet by the Salvation Army Jāspārs, Mr. Tucker administered the Lord's Supper, using it is said a dish which is a common meal in Gujarat especially at the time of the *barmo*, namely kicherdi. But about baptism what has been done? In the face of necessity Mr. Tucker has given in, not to the arguments of the editor of the *Bombay Guardian*, nor to those of such an earnest Christian man as Dr. Partridge, but to the desire to seduce to the side of the Army converts of long standing in the Irish Church Mission. What I state I heard from his own lips. Authority to baptize is to be given to Jamadars Amtha of Naserya, Harkha of Shahawardi, male Jamadars, and Jita of Borsad, a female Jamadar will receive authority to ad-

minister this sacred ordinance; and by whom are they to be authorized? by Mr. Tucker or W. Booth. Could profanity go further?

Two facts and I close this letter. A young man who has not been too satisfactory in his conduct, and whose absence from the Christian village of Shahawadi would not have been reckoned a loss to its peace or its honour, told me that he was going to take "Mukti" in the evening and he took it at the time appointed, and has received his S. In making known "Mukti" to the villagers it is now publicly announced that it is NOT NECESSARY to leave caste. In this way the "Muktifauj" has made a truce with the world, and joined hands with Belial.

I am pained to the heart's core at this degradation of our Faith at the hands of the "PINDARIES" of Christianity. I am sick at heart when I think of men professing to have given up position in the world, and bodily comforts in the Church, perverting the faith of Christians and doing all in their power to make that name so dear to the lovers of Christ stink in the nostrils of the heathen. I care not that Mr. Tucker charges me with being ignorant of the A. B. C. of the Christian religion, i. e. conversion, the charge might be hurled back not to return, but I do care for the prosperity of the Church, for its unity and its peace. One can only comfort oneself in the knowledge of the fact that the Lord reigneth and ruleth, and will extract good from evil and make even the folly of man to praise him.

I am yours very faithfully

WILLIAM BEATTY,

Missionary of the Irish Pres. Church. Ahmedabad, May 20th 1884.

A THREE-FOLD CORD.

C. P. HARD.

Many shall run to and fro, and knowledge shall be increased. Paul exhorts Timothy, "Till I come, give attendance to reading." Three evangelical book depôts have been made accessible to the people of Bombay, and even to the distant, by the agencies of the later religious arrivals in Western India.

(1). "METHODIST BOOK CONCERN" is the imprint on the title page of the delightful collection of hymns recently compiled by the Rev. D. O. Fox, B.D., Presiding Elder of the Bombay and Madras District in the South India Conference of the Methodist Episcopal Church (Address, Bombay). As at the Allahabad Conference so now, no doubt, he is ready to respond to calls for the publications, historical, doctrinal, biographical, anecdotal, &c. &c., of the greater Book Concern, at 805 Broadway, New York.

(2). "TRACT ROOM" is the pleasant sign hanging over the archway of a veranda on the S. W. corner of Apollo and Forbes Streets, Bombay, opposite "The Grand." That may be grand, but this is good. And there Miss Millett, to whose work both adjectives are applicable, has open doors from 8 a.m. to 6 p.m.; and standing on the nicely matted floor is seen a long table with a large assortment of tracts in rubber bands, while rows of New books shine through the glass doors of almirahs. Here, from Dr. Cullis' (Boston) Willard Tract Society, one can learn the "Secret of a happy life," (Isn't it worth while to do so?), and may hear about "Faith Cures," and many a phrase of "Gladness in Jesus," because of living and working "In the power of the Spirit." But go and see the large selection of books, pamphlets and tracts. Watch the columns of the *Guardian* for advertised list, also send for catalogues. When you call, please notice THE STRANGER'S REST, next door, in this double-starred mission. That it is run by Mrs. Briggs is proof that two annas will bring a good cup of coffee. Cold tiffin is always at hand. Hours, 6 a.m. to 9 p.m.

Miss Millett's programme of religious services in the Tract Room, where we saw forty persons last Saturday, is this;

Consecration Meeting, Mondays and Fridays, 7 p. m.

For Faith Healing. Thursdays, 6 a. m. For Soldiers and Sailors, Sunday, 7 a. m.

Bible Reading, immediately after the last named.

(3) "SALVATION STORES," is the familiar sign on the south end of the Salvation Barracks. Facing a broad, low, open window are almirahs through the glass doors of which gleam the photos of the Booths (of whom Capt. Thompson says, "Oh how I love them!") and S. A. celebrities in India, Europeans and Natives, with new scenes and faces from Gujarat, large groups of the Borsad Soldiers, &c.—Attendants are ready in the pleasant room to sell the *London Cry*, of which Dr. Daniel Steele says that it takes hold of his soul as nothing else on earth (or words to that effect); the *Indian War Cry*, packed with salvation items; *The Little Soldier* (illustrated) representing 444 corps being trained for War; the books of Mrs. Booth, of whose *Aggressive Christianity* Dr. Steele says that it is a fine antidote to the formalism of to-day, and of whose "Godliness" the Rev. Wm. McDonald, author, says in his last *Christian Witness* (Boston) that it is "a feast."—Then the obliging clerk will bring out George Fox, Wesley, the cutting volumes of President Finney, prince of 19th century revivalists, lots of works by Gen. Booth and associates, Salvation War Almanacs, songs, &c. &c., and Answers to Recent Criticisms.

Yours &c.

C. P. HARD.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)

Pastor—The Rev. William Bell, M. A.

Sunday Services at 7-30 A. M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

METHODIST CHURCH SERVICES.

Sunday the 25th May 1884.

Grant Road.

7-30 A. M. Sunday School; 8-30 A. M. Sermon by C. Sharman; 6 P. M. Sermon by Dr. J. S. Stone.

MAZAGON.

4-30 P. M. Sunday School; 11 A. M. Sermon by C. Sharman; 6 P. M. Sermon by Mr. Morris.

DEAN LANE HALL, FORT.

9-30 A. M. Bible class and Sunday School with black-board illustration by Dr. J. S. Stone; (All are cordially invited) 11 A. M. Sermon by Dr. J. S. Stone; 6 P. M. Sermon by Rev. W. Stephens.

RECEIVED for the poor from J. A. S. Rs. 30.

Epitome of News.

SATURDAY, MAY 17.

—Dean Stanley's biography is not yet written and nobody has been found to undertake the task. It would be a task indeed, for the perusal of so vast an amount of manuscript and letters as would constitute a part of the work

is appalling, in view of the undecipherable nature of his penmanship. Several eminent writers who have been invited to undertake the biography have declined for this sole reason.

—A Translation of the Gospel of St. Mark into the Mooltani language has been completed by Mr. Jukes, medical missionary, Dera Ghazi Khan, assisted by the Rev. M. H. Izhak. The task must have been one of unusual difficulty. There is no written grammar and no dictionary of Mooltani, and there are no books in the language; so that the translators had no test to apply to see whether their translation was idiomatic. Their ear alone, trained by conversation, could tell them whether the idiom had been preserved.

—*Madras Standard*: A correspondent writes:—On the railway line approaching Raichore is a station called Kosgee, and to the west of it, about six miles distant, is the village of Halevy. About seven or eight years ago one Mohunthasawny, a priest of the Lingayet caste, suddenly made his appearance and was hospitably entertained by the village *reddy*. Very soon after his arrival he made known to the people his intention of living and dying in the place stating that he would die on the 30th April 1884. A site for his tomb was soon selected and a plan on an enormous scale made out and placed in the hands of a contractor with instructions to begin work on receipt of the first advance of money. The first journey of the priest in quest of funds for the erection of the tomb was in the direction of Hyderabad, where his prophetic utterances easily took, and, in a surprisingly short space of time, he remitted through the Postal Department a sum of Rs. 2,000, returning soon after to his village with a further sum. His next journey was to Mysore, where he soon collected and brought with him over Rs. 4,000. In like manner, year after year, until last February, he made distant tours and realized in all about Rs. 35,000, which amount is said to have been fully expended on the tomb. Days and years passed on, and as the 30th of April this year approached, the death of the priest, as prophesied, was a general theme of conversation among the village people. Much excitement was apparent and many were the speculations as to the manner in which the priest would die. News of the approaching event was circulated far and wide, and from the 25th to the 30th April, a never-ending stream of people, by rail and road, flocked in, and the number present on the occasion is estimated at 28,000. The police, under the orders of Inspector Marcar, from Adoni, mustered strong, as the manner in which it was said the priest would die smacked of suicide. The priest, in the belief that it is not good for a man to be alone, had arranged with four women of the religious order who live after the manner of nuns, to entomb themselves with him, but on approaching the tomb on the day in question, they seemed to have changed their minds, and the priest, turning to the people, said that it was not expedient for him to die on that day, but that if they came to the place on the 31st of October, or six months hence, they would see him enter the tomb and give up the ghost! A murmur of disappointment ran through the crowd, especially as many had travelled hundreds of miles, and they left the place quite horrified at their own stupid credulity and folly, and abusing the priest who had 'let them in' roundly for a pretty large sum of money.

MONDAY, MAY 19.

—The engines that were got out to work the steam-ploughs which were to effect such a revolution in agriculture in the North-West Provinces have been made over finally to the Forest Department to work the saw mills at Bhamghat, the Government of India having struck a bargain by paying Rs. 11,000 for the machinery.

—*Indian Witness*: As we predicted, the novel movement in favor of Mahomedanism among impecunious Europeans, has already met with a check. Four of the perverts have renounced Islamism within the past week. Two of these four had been sailors, and the story which they tell of renouncing the Christian name—religion they had none—to become Mahomedans is characteristic, and would be amusing if it were not painful. Their principal complaint is that promises of emolument held out to them have not been fulfilled, and that even the collections taken up for their support are not fairly divided. We believe the whole number of perverts enrolled has been twelve. They are kept in two houses, one in Haripara Lane and one in Moulvi's Lane. As long as the public collections hold out, others will probably be found willing to repeat the *Kalama* and don a fez cap, but in due time even the ignorant Mahomedans will grow weary of giving their money to men who quickly desert them.

—The Baptist Churches in N. S. Wales have resolved to start a Mission in Tirkoot. The mission is to be under the superintendence of Mr. Evans of Monghyr.

—*Indian Witness*: Mr. Dear of Monghyr has done a good work in getting a new edition of 10,000 copies of the popular Hindoo spiritual songs of the late Mr. John Christian published. This edition is in a large Nagree type, with 16 new hymns added to the 100 bhajans. It is sold at one anna per copy, or less than half price, and may be got from the Monghyr mission.

TUESDAY, MAY 20.

—James Barron, gunner at Belgaum, purchased his discharge two months ago, went into business with a Native wine and spirit-dealer and came with him to Bombay. He was found lying dead. Verdict, apoplexy, due to excessive drinking.

—The *World* has the following:—"The Bishop of Bombay opened a hospital the other day at Folkestone, the foundation-stone of which was laid last year by the Duchess of Edinburgh, and which is worked by Clewer Sisters. The progress sisterhoods are making in the English Church was shown last week, by the Bishop of Rochester, at his Diocesan Conference, having supported the establishment of a diocesan sisterhood, notwithstanding the opposition of Archdeacon Richardson, Mr. Sydney Gedge, and other members of the Evangelical party."

—The *Telegraphist* says:—We have often heard of the wonderful line between this country and Teheran, the capital of Persia, a distance of 3,800 miles; but we scarcely realized the fact that good signals were obtainable through so great a length of wire until recently, when we availed ourselves of an invitation from Mr. W. Andrews, the managing director of the Indo-European Telegraph Company, to make a visit of inspection. It was between seven and eight on Sunday evening, the 13th of April, when we reached the office in Old Broad-street. We were first shown the Morse printer in connection with the main line from London to Teheran. The clerk in charge informed us that we were through to Emden, and with the same ease with which one "wires" from the City to the West-end, we asked a few questions of the telegraphist in the German town. When we had finished with Emden, we spoke with the same facility to the clerk on duty at Odessa. A few seconds later we were through to the Persian capital (Teheran). Teheran said, "Call Kurrachee," and in less time than it takes to say these words we gained the attention of the Indian town. The signals were good, and our speed must have equalled fifteen words a minute. The operator at Kurrachee, when he learnt that London was speaking to him, thought it would be a good opportunity to put us through to Agra, and to our astonishment the signals did not fail,

and we chatted pleasantly for a few minutes with the clerk on duty. To make this triumph of telegraphy complete Agra switched us on to another line, and we were soon talking to a native telegraphist at the Indian Government Cable Station, Calcutta. At first he could not believe that he was really in direct communication with the English capital, and exclaimed in Morse language, "Are you really London?" Truly this was a great achievement. Metallic communication without a break from 18, Old Broad-street, London, to the telegraph office, in Calcutta! Seven thousand miles of wire! The signals were excellent, and the speed attained was not less than twelve, perhaps fourteen, words per minute.

—*Times of India*: An ingenious point has been raised by a number of Goanese, who were yesterday convicted at the Fort Police Court, of gambling in a common gambling-house and fined Rs. 5 each. They maintained that their *coor* was a club, which greatly contributed towards improving the morals of its members. Their rules, they said, which were approved by the parish priest, only permitted them to gamble on four saints' days in the year. The police inspector, on the other hand, said it was their invariable practice to gamble all day get drunk in the evening and cause disturbances at night. The magistrate took the view of the police, and having fined them, declined to state a case for the High Court.

—*Indian Churchman*: The Revision of the Old Testament seems to be drawing to a close now. The Revisers at their last meeting brought the final revision of their work down to about the middle of Isaiah. They propose to hold another session in July, when it is hoped that the work will be completed, so that we may look for its publication before the end of the year.

—*Overland Mail*, May 2: "Theosophy," it appears, is a combination of Spiritualism and Buddhism, although in what proportion the peculiarities of the different schools are allowed to enter it is not very clear. The propaganda in Paris, a London newspaper says, is "to commence formally at the beginning of May, and will be carried on by Mme. Blavatsky herself, assisted by 'Colonel Olcott, of the United States,' who, it appears, has worked some eight thousand miracles in the last twelve or thirteen months, and by a mysterious Hindoo, 'the wisest man in the East and perhaps in all the world,' who is exhibited in a photograph, clothed in white, and sitting at Mme. Blavatsky's feet. The programme of the cult is a comprehensive one, not failing in any degree on the side of modesty. The American colonel, the learned Hindoo, and the Russian lady intend to establish 'a Universal Brotherhood of Humanity, without distinction of Creed, Race, or Colour,' basing it on a careful study of what are somewhat vaguely defined as 'Aryan, and other Eastern literature, religions, and sciences,' the importance of which is to be vindicated; and finally, 'to investigate the hidden mysteries of Nature and the psychological powers latent in man.' All of which may be regarded as 'the truth,' or as 'superficial nonsense,' just as the reader is inclined."

—Baptist Missionary Society.—The Rev. Dr. Alexander MacLaren, of Manchester, delivered the usual address of the introductory prayer-meeting in connection with his society at Bloomsbury Chapel. There was a large attendance. In the course of his address he said that during the past year the society had been called to enter upon new and extended operations, especially in North China and on the Congo River. The enlargement scheme, when fully wrought out, meant an increase of over twenty missionaries in their staff and over 25 per cent. in their expenses. There had been but one opinion as to the necessity of the action taken. The joy of a wide-reaching regard for men's souls had touched and thrilled Christian hearts in a fashion quite new. In their infant mission in Northern

China, where for the greater part of the years it had been in operation only one noble and heroic man had been labouring, there had been already gathered into the churches, which were self-governing and self-supporting, 1,000 converts. And when they turned to their new work on the Congo River, though the time had not yet allowed them to see much in the way of spiritual results, and although its history had been stained and darkened by deaths and consecrated by graves, yet they had cause, as in all other aspects of their work, for reverent thankfulness to God. They had treasures in the memories of those who had fallen, as well as pledges for fresh work, which they could not esteem too highly.

The long-expected volume of "Prolegomena" to the eighth edition of Tischendorf's New Testament will be published this month by Messrs. Williams and Norgate. It deals only with the uncial manuscripts; the cursives, with the early versions and the ecclesiastical writers, are reserved for another volume.

—Dr. Kennedy, of Dingwall, designated "the Apostle of the North," and recognised as the leader of the Free Church in the Highlands, died on April 23 at Bridge of Allan. He had been in delicate health for several years, and after passing the winter at Rome was returning to the north when his last illness came. He was born in Ross-shire in 1819, and graduated at Aberdeen. Dingwall was his only charge. By the people of the Highlands he was recognised as the successor to the famous Dr. Macdonald of Ferrintosh. His sermons were characterised by much eloquence and earnestness. He was the leading figure for many years at the sacramental gatherings at which "the men" assembled in the north, and in all ecclesiastical movements was the coadjutor of the late Dr. Begg.

—Dr. Alexander Wallace, of Colchester, states that 100,000*l.* will not suffice to make good the losses caused by the earthquake. After referring to the general damage done, Dr. Wallace offers a suggestion which may be turned to practical account. He says:—"Hundreds and thousands of curious people are anxious to run down and look at our loss. Already excursions are being organised to take parties round, and there is some idea of the Great Eastern Railway giving facilities to Wivenhoe with the same view. Let us, as enterprising proprietors, turn our properties to good account, and charge visitors for admission to our ruined houses and churches."

—The day before the stoppage of the Oriental Bank the following appeared in the *Times*:—"With reference to an assertion that has been made to the effect that the Oriental Bank has sustained a rather serious loss lately, the *Times* is authorised to state that the only loss which is known of at the bank itself is one which will not exceed a few hundred pounds in connection with the failure of a native firm, and of which the particulars have been received by mail."

WEDNESDAY, MAY 21.

—*Bombay Gazette*: His Excellency Salar Jung, the Minister, has been betrothed to His Highness the Nizam's sister. The ceremony takes place on the 22nd inst.

—The lease of five years which Government had granted to the Christian Settlement at Clarkabad in the Punjab came to an end a few weeks ago. The *Lahore Church Gazette* is glad to learn that, in consideration of the useful way in which the village has been managed, the lease has been renewed for a period of 99 years.

—The main building of the World's Industrial Exhibition at New Orleans, which has been increased to 1,446,000 square feet, covering thirty-three acres, is now larger than the London Exhibition of 1862, which covered twenty-three acres.

—A remarkable case of "insomnia" is at present exciting much interest at Wheeling, Western Virginia. A ship-carpenter, by name

Joseph Saulsbury, has not slept an hour at a time, nor more than ten hours in all since the 1st of January; yet he is, it is stated, "sound and healthy," and works every day at his trade with no relaxation of vigour. When these facts first became known it was suspected that Saulsbury was an impostor who merely wished to gain notoriety. Two persons were therefore appointed to watch him every night after his work. Their report is that he manifests no desire to sleep, but spends the night reading and smoking, and is apparently as fresh in the morning as though he had just risen from a sound night's rest.

—*Times of India*; Lahore: The author of the seditious placards which recently appeared at Umritsur was neatly trapped. He had posted another placard, which a boy playing hard by innocently attempted to remove, but being threatened ran off and informed a police sergeant, who arrested the man pointed out, who confessed to be the writer of the placards which have appeared. He is a Brahmin, and is considered to be only the tool of a body of influential men, although he asserts he acted under divine inspiration. Effort is being made to prove that the accused is deranged.

—In 1872 a Mrs. Blake made her will, leaving £2,000 each, to Mr. Gladstone, Mr. Dillwyn, M. P., and the O'Connor Don. In 1876 she died intestate, not having signed her will. The legatees have, however, just received a notice that they are to be paid the legacies.

—It is satisfactory to find that the public health of both Calcutta and Madras is improving.

—A correspondent writes to a contemporary from Gonda on the 15th instant:—"A frightful tragedy occurred in this district two days ago. A Hindu *fakir*, living in a lonely hut on the banks of the river Rapti, a few miles out from Balrampur, seized a *kukari*, or heavy-bladed knife, nearly served his wife's head from her body, cut the throats of his two daughters, aged respectively 13 and 8, and then took hold of the remaining infant-girl by her feet and dashed her brains out on a stone on the floor. After thus savagely murdering all four of his household, he tried to commit suicide, but only partially succeeded. He was brought wounded into Gonda, and his first examination will take place to-day."

—*Indian Messenger*: Our New Dispensationist friends—those of the Darbar party—have not confined their attempts to honor and commemorate their late minister, to merely keeping the Brahma Mandir pulpit vacant, but have recently adopted other modes of honouring (dishonouring?) him. The *Alok*, the organ of Mr. Mazumdar's party, informs us that in their singing and preaching peregrinations over the town our friends now carry with them the carpet-seat on which their late minister used to sit, and place it before them while singing or preaching in any place. The *Dharmatattva*, the organ of the Darbar party defends such proceedings by arrangements like the following:—"Those objects which were specially connected with him do, by psychological laws, materially help to diffuse the influence of his life. The *vedi* and the prayer-seat of Acharyadeva especially bear this influence, hence their importance (lit. glory—*gaurab*). What respect is paid to the sandals of saintly men! Ignorant people even worship them in some places. Who can touch those sandals with their feet? Who is there whose heart does not tremble in sitting on the seat charged with the influence of great men?" (*Dharmatattva*, 1st and 16th Baisakh, article on *Our doctrine of resurrection*).

—The *Christian*: Among the remarkable men of present times, Lars Olsen Smith, the ex-brandy king of Sweden, should certainly be ranked. Once the largest manufacturer of spirits in Sweden, he is now an ardent and uncompromising advocate of Temperance. He speaks seven languages, and is familiar with every country in Europe. Bent on the reconstruction of modern society, at least in his

own land, he has agents all over the Continent, busily employed in gathering practical suggestions helpful to his end. He has lately been in England, examining the condition of our working classes, and investigating closely our social problems. The result of his work among the four and a half millions of his fellow-countrymen in Sweden will be watched with no little interest, and probably be powerfully felt by nations of far larger importance and size.

Mr. Smith's remarks on food, published in a recent number of the *Pall Mall Gazette*, are eminently practical and suggestive. He has established in Stockholm public kitchens for supplying cheap and wholesome food for the poor. As he says, of the expenditure of a working man, while only 15 per cent. goes for rent, 60 per cent. goes for food; therefore, if you can provide him with food twice as nourishing as that he gets now, so that he only needs half as much, or with as much at half the price, you save him at one stroke 30 per cent. of his wages. This Mr. Smith has done at home, and declares it can be done everywhere else. Insufficient nourishment is at the root of much of the physical degeneracy and drunkenness which prevail, so that reform in food is a great step in the right direction. The system he adopts is at once a simple, economical, and practical one, the cost of apparatus for supplying 1000 persons being only £200, and the management more than self-supporting.

THURSDAY, MAY 22.

—The *Str. Rosetta*, with English Mails for Bombay, left Aden Tuesday 4 P. m.

—Like her hardly more distinguished compatriot and fellow artist, Mario, Taglioni ended her days in poverty and obscurity. "You are the real queens," said the Duchess of Berry to her on one occasion; "you have no insurrection and no exile to fear." Taglioni spoke of ill-health and old age as things which the artist had to dread. "No doubt," said the royal lady, "health and youth do not last for ever; but by the time they go you will have your diamonds, your chateaux—you will be rich, in a word." Taglioni, like so many other stars, was improvident; and the diamonds disappeared long since. Her marriage with Count Gilbert de Voisins—an event which took place exactly fifty-two years ago—was as unfortunate as such unions often are. The parties separated in less than a week. Arsene Houssaye related a few days ago, in the *Gaulois*, that he met Taglioni and Rachel at a dinner given by Count de Morny in 1852. They both looked gray and stately and had quite the air of "grandes dames," as he puts it. A gentleman who entered the room shortly before dinner was announced took the ex-director of the Comédie Française aside. "Who is that governess-like looking woman?" he asked. "Don't you recognize her!" said M. Houssaye, whom the question considerably embarrassed. "That is your wife." Count de Voisins seemed buried in thought for a minute, and then simply answered, "C'est bien possible."

—A telegram from Negapatam, to the *Madras Times* on Sunday, says:—"The Church of England congregation here assembled for evening service were quite shocked by the information of the sudden death of their Pastor, the Rev. T. P. Bliss, who officiated this morning apparently healthy. The cause of death was heat apoplexy over a slight fever."

—*Madras Times*: A very melancholy accident, which has cast quite a gloom over the little French settlement of Pondicherry, occurred on Wednesday evening last, the 14th instant. The Rev. Father Blonzar, a French soman Catholic priest, and Professor of French in the local College, went to have a sea bath, as was his wont, accompanied by two other priests of the mission. Father Blonzar was, evidently, no swimmer; and, on going somewhat out of his depth, he was carried away by the force of the receding waves, and

was drowned before any assistance could reach him.

—*Bombay Gazette*; Akyab: A terrific cyclone; furniture, house, office totally wrecked; treasury secure; staff escaped; damage general.

FRIDAY MAY 23,

—*Bombay Gazette*: "The future land policy announced by the Government of India, through the mouth of Sir Auckland Colvin, is in a certain sense practically an extension of the Permanent Settlement to the whole of India. The State will still reserve to itself the right to revise the settlement at certain periods, but the only grounds for revision and increase or decrease in the settlement are now plainly stated. It is now intended that when every district has been accurately measured, classified, and assessed, the assessment then imposed, shall be termed the initial assessment, and considered the basis for all future revisions. Whether new conditions and the advance of science will ever call for a re-classification of soils cannot now be foretold, but as the classification has been practically tested by crop cutting experiments, we may trust to there being no entire upset. On revision the initial assessment is to be affected only by a rise in the price of grain, improved market facilities, and improvement in land brought about by public as opposed to private expenditure; and although we consider the idea that each cultivator with these three known factors will in future be able to calculate accurately the rise or fall, if any, in his assessment on revision to be somewhat Utopian, yet we are inclined to think that he will not have to dread any monstrous increase."

—Same: Paris: You will be glad to hear that M. Grévy has put a stop to the preparations, already far advanced, which the committee of a certain *Charité Maternelle* had been making for the holding of a real bull-fight at the Hippodrome. This fête, as its promoters were pleased to call it, would have brought in something like eight thousand pounds for the funds of this charity. A bull and several horses tortured to death, while the *monde-chic*, safe from all danger, looks on through eyeglass and lorgnon and claps its white-kid gloves. O marvellous fête! True, charity covers a multitude of sins, and what do the sufferings of a few dumb animals matter, if by their sufferings another, in some respects more noble, race of God's creatures can make a few thousand pounds to be expended in works which shall be as sweet incense in His nostrils?

—Deaths last week, 436. By cholera, 18.

—The Oyster Reef light off Akyab was entirely destroyed by a cyclone on the 17th inst.

Selections.

IS ITALY PERSECUTING THE PROPAGANDA?

THE press and prelates of the Roman Catholic Church are speaking in strong protest against the recent decision of the Italian Supreme Court, declaring property of the Propaganda in Rome subject to seizure and sale. The Propaganda is a missionary institution or Congregation, managed by a number of cardinals under control of the Pope, and sustaining missions and governing missionary dioceses and churches in all parts of the world. The Catholic Church in the United States is governed by it, and it receives contributions from the faithful in all countries for missionary purposes. The proposal to seize and sell its property appears, therefore, at first sight, to be an unwarrantable invasion of the civil and moral rights of a beneficent religious institution, and the inquiry naturally arises, Why should not a missionary organization in Rome have the same right to hold property as, for example, the American Bible Society or the Methodist Book Concern

in New York City? But this question cannot be answered until certain facts are understood and stated.

1. The Italian Government does not contemplate confiscation, as some Catholic demonstrators have asserted. Its purpose is *conversion*, for the benefit of the Propaganda, not the enrichment of its own treasury.

2. The Government does not propose to sell all the property of the Propaganda, but only such of it as is not in actual use by the Congregation. The immense pile of buildings in which its business is carried on is exempted from sale.

3. The decision of the court does not involve the seizure of the contributions sent to the Propaganda. It deals only with such real estate as the Propaganda has received by donation, by will, or by purchase as an investment.

4. This is not a new and sudden interference with church property by the State. It is a continuation of the work begun by the Sardinian States in 1855, and carried forward from time to time until the annexation of the Roman Province. The Government since that epoch has been doing in Rome what had been done elsewhere. This particular case of the Propaganda property has been in litigation for ten years, and the court of last resort has simply decided that it comes under the provisions of the Act of 1866 and subsequent legislation.

5. This proposed conversion is not in conflict with the Law of Guaranties, by which the Pope's spiritual sovereignty, his freedom, his court, his palace, and his civil list are guaranteed.

When the Sardinian States began, in 1855, to restore to the national domain a large portion of the lands held by the *dead hand*, they entered upon a work which other European Governments had long before accomplished. The Church made perpetual encroachments on the lands of every realm. In England the Statute of Mortmain was a protest against such encroachment. When the monasteries were suppressed the monastic property alone constituted one-twentieth of the national valuation. So, in the Sardinian States, the Church had become a great real estate monopoly and the Government sought to release, for the public good, such of these lands as were not used for active religious, educational or benevolent work. In seven or eight years it freed potentially from the *dead hand* \$60,000,000 of lands, dividing them so that the poorer classes could become owners. Thousands of houses, filled with hordes of lazy religious, were suppressed, together with nearly 12,000 chapters and benefices of secular clergy. In 1866 the law was extended to every province, and a *Fondo pel Culto* was instituted in the Department of Grace and Justice, for the reception and distribution of the proceeds of the sales. When Rome was occupied the same policy was carried out in that church-ridden province. Down to 1877 the total of real estate which had been released in Italy was estimated at \$166,552,000, and the *Fondo pel Culto* had paid out in pensions, etc. nearly \$56,000,000. This involved the suppression of a vast number of institutions. No less than 50,000 ecclesiastical foundations had been abrogated from 1855 to 1873, which, we are told, rendered almost no service to the country beyond supporting 60,000 idle souls. The purpose of the law was to sell only such property as was not required for worship, education, or truly benevolent purposes. It has left untouched in Rome no fewer than 23 monasteries and 49 convents.

As to the wisdom of this policy we have no question. It was the right and duty of the State to relieve the people from such an ecclesiastical incubus, and to establish conditions making national prosperity possible. Vast quantities of valuable land were not only virtually alienated and rendered unproductive to the country's wealth, but they tempted a large proportion of the population to lead lives

of indolence, and thus robbed industry and put a premium on idleness. These are facts in political economy which no government can safely ignore. The kingdom is richer and the Church really stronger for this act of alleged spoliation.

The question as to whether the sale of the landed property of the Propaganda, used as an investment, is a hardship or injustice we conceive to have been negatively answered by the history and facts given above. It is denounced as a virtual confiscation by Archbishop Gibbons and others on the ground that the costs of the suit and of sale will take nearly one-half the proceeds. This is certainly unfortunate; but the Propaganda had an alternative. It could have sold these lands itself, under the State law, and saved at least the costs of suit; but it has been fighting for ten years the law in the courts, and it has no reason for complaint at the result. The landed property of St. Peter's and the other great Roman basilicas was disposed of, we understand, without suit and without loss. The Government has shown its willingness to exempt property from the operation of the law when the request is accompanied by good reasons.

As to the proposal to sell the American College, which is a part, and, undeniably, a useful part of the Propaganda property, we fail to see the Government's justification for such a step. A cable dispatch says the Government has consented to exempt it. The purpose to sell it looks to us more like persecution than any other act of the government.

Evidently the most objectionable feature to Catholics of the law of conversion is that it compels the investment of the proceeds of the sales in Italian *Rentes*. The Church holds a position of hostility to the government of Italy, and it is a bitter humiliation to be placed so largely in its power. On the part of the Government it is a shrewd movement. It makes the Church, *volens volens*, an interested party in the maintenance of the national prosperity. —(*Independent*.)

Miscellany.

—A Congregational minister in Michigan thought he would go to law against an infidel who had said some unpleasant things about him. He sought to recover damages for defamation of character. After suffering the customary delays of the law, the suit was brought to trial. The result was a victory for the clergyman. The verdict in his favor was \$100. This represents four or five months largely devoted to preparing for the suit, to say nothing of the worry and the wear and tear of mind. Had the good parson spent the same amount of time and effort in sawing wood at a dollar and a quarter a day, he would have been better off in mind, body, and estate, and his character would have been quite as highly esteemed by the good people in the community as it is now.

—The Rev. Dr. Hately Waddell of Glasgow, taking for his text the well known verses in the twentieth chapter of Revelation, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he lay hold on the dragon and bound him a thousand years, and cast him into the bottomless pit," said "if ever an angel came down from heaven to earth for a work like this, it was the angel of electrical science. It came direct from heaven. If such an angel brought a chain in his hand, it was the telegraph wire and the electric cable coiled up and carried on his arm. If ever such an angel had such a key as spoken of in the text, it was the submarine telegraph. Just in proportion as electricity circled the earth, just in that same proportion would the devil be defeated."

—The American Literary Churchman says, ancient the question What am I to do this Lent:

"It is far more important to 'give up' bad temper than to give up good meat. Let us resolve to bridle our tongues, to speak kind and gentle words; to visit the sick and poor; to lighten somewhat the darkness of those whose whole lifetime is a compulsory Lent. Let us store our minds with good food. And generally speaking, let us see to it not so much that we reduce our 'bill of fare,' but that we 'add to our faith, virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.' If these things be in us and abound, we shall be neither 'barren nor unfruitful,' and need give ourselves very little concern about a Lenten dietary."

—A lineal descendant of the Lady Godiva publishes as the result of a thorough investigation, that the story of her ride through Coventry is entirely fabulous. In the first place, it is mentioned in no book or document till long after the date assigned to it, and then in quite a different form; the grim Earl being represented as calling the people of the town together to see the lady redeeming them by her ride. He admits that there was a Lady Godiva and her husband, Earl Leofric, both very religious, but denies that there was any Coventry at that time, except perhaps a few scattered dwellings around the abbey, which the pious Earl built. And the only authority he can imagine for starting the story of the ride long after they were dead, was that the amiable and virtuous lady had "denuded herself of all her personal property to endow the abbey." We suppose King Alfred and his cakes, and King Canute and his chair, must go next.

—Nineteenth Century:

"Agnosticism is no more religion than differentiation or the nebular hypothesis is religion. . . . A religion which gives us nothing in particular to believe, nothing as an object of awe and gratitude, which has no special relation to human duty, is not a religion at all. It may be a formula, a generalization, a logical postulate, but it is not a religion. The Unknowable has managed to get itself spelt with a capital U; but Carlyle taught us to spell the Everlasting No with capitals also. . . . To make a religion out of the Unknowable is far more extravagant than to make it out of the Equator. We know something of the Equator; it influences seasons, equatorial peoples, and geographers not a little, and we all hesitate, as was once said, to speak disrespectfully of the Equator. But would it be blasphemy to speak disrespectfully of the Unknowable? . . . In the hour of pain, danger, or death, can any one think of the Unknowable, hope anything of the Unknowable, or find any consolation therein? . . . A mother wrung with agony for the loss of her child, or the wife crushed by the death of her children's father, or the helpless and the oppressed, the poor and the needy, men, women, and children, in sorrow, doubt, and want, longing for something to comfort them and to guide them—something to believe in, to hope for, to love and to worship—they come to our philosopher, and they say 'Your men of science have routed our priests, and have silenced our old teachers. What religious faith do you give us in its place?' And the philosopher replies (his full heart breeding for them), and he says 'Think of the Unknowable!'"

"In spite of capital letters and the use of theological terms as old as Isaiah or Athanasius, Mr. Spencer's Energy has no analogy with God. It is Eternal, Infinite, and Incomprehensible; but still it is not He, but It. It remains always Energy, Force, nothing anthropomorphic; just as electricity, or anything else that we might conceive as the ultimate basis of all the physical forces. None of the positive attributes which have ever been predicated of God, can be used of this Energy. Neither goodness, nor wisdom, nor justice,

nor consciousness, nor will, nor life, can be ascribed even by analogy to this Force. . . . For my part, I prefer Mr. Spencer's old term, the Unknowable; though I have always thought that it would be more philosophical not to assert of the Unknowable that it is Unknowable. And indeed I would rather not use the capital letter, but stick literally, to our evidence, and say frankly 'the unknown.' Thus viewed, the attempt, so to speak, to put a little unction into the Unknowable, is hardly worth the philosophical inaccuracy it involves."

TELEGRAPHIC NEWS.

Berlin, May 15th: Prince Brismarck has notified to England and Portugal his refusal to apply the Congo Treaty to German subjects.

Cairo, 15th: The Governor of Dongola has been informed that no reinforcements will be sent to his assistance, and that he is therefore authorized to withdraw at once with the garrison, if he is unable to hold out much longer.

London, 16th: A discussion took place in the House of Commons last evening relating to the silver duties.—Mr. Leonard H. Courtney Financial Secretary of the Treasury, said he could hold out no hope of the remission of duties on silver at present, but he thought that an arrangement might possibly be made to dispense with the "Hall mark" for delicate Indian plate.—The compulsory winding up of the Oriental Bank has been ordered.—The tenders for the New Indian 3 per cent. Loan amount to £3,130,000, the average rate of allotment being £94.4.2 for one hundred pounds.

Cairo, 16th: A message has been received from the Governor of Dongola, in which he refuses to withdraw from the town, and states that if he receives reinforcements he will reconquer the Soudan.—The British Government has withdrawn its veto against the despatch of Egyptian troops to Wady Halfa from Assouan.

St. Petersburg, 16th: News has been received from Central Asia, that a deputation representing Saryk-Turcomans to the number of ten thousand tents, and also Turcomans from the vicinity of Merv, has arrived at Askabad and tendered submission to Russia.

New York, 16th: The panic here is gradually subsiding.—The firm of Fisk and Hatch has suspended payment.

London, 17th: Earl Granville, replying to a question in the House of Lords last evening, said that some refugees who had reached Assouan from Berber and Korosko, report that General Gordon is well, and that he has made several successful sorties from Khartoum.—News from the Cape states that the Usututs have defeated the friendly tribes on the borders of the Reserve Territory.—The British Resident has retreated to Eutumeni.

18th: It is reported that the British Government have resolved to prepare an expedition to Khartoum almost immediately, and that the relief party will start at the end of July when the Nile permits the passage of small steamers.

Cairo, 19th: Mr. Cuzzi, the British Agent at Berber, whilst fleeing northward from that place, has been captured by Arabs near Abu Ahmed.—Mr. Clifford Lloyd has been granted two months' leave of absence on the ground of ill-health.—The Egyptian troops at Assouan are moving in detachments to Korosko and Wady Halfa, and troops are being despatched from here to Assouan to replace them.—Two hundred rebels maintained one hour's continuous firing on Suakim last night, but fled as soon as marines were landed from the neighbouring ships.

St. Petersburg, 19th: The arrival of Prince Dondukoff, the Governor of the Caucasus, at Merv is announced.

London, 20th: Mr. Gladstone, replying to a

question in the House of Commons last evening, said that the Government would adhere to the original basis of the proposed Egyptian Conference. Mr. Gladstone farther said that as soon as the interchange of views between England and France was concluded, the Government would consult the other Powers on the subject.—Mr. Chamberlain introduced his "Merchant Shipping Bill" to the House of Commons last evening.—The Bill is meeting with great opposition from shippers.

21st: The Government have invited tenders for thirty river launches, and other indications show that an expedition to the Soudan is in course of preparation. No announcement, however, of an official character has been made with reference thereto.—The House of Commons last night negatived by a very large majority an amendment excluding Ireland from the Reform Bill.

Melbourne, 21st: The s. s. Syria, from Calcutta to Australia, has become a total wreck on the Fiji Islands. All the crew have perished except three, and seventy of the coolies on board are missing.

Cairo, 21st: Several British naval officers in Egypt are engaged in making preparations for fitting out a naval expedition to Assouan.

Paris, 21st: The French Government have decided to increase largely their forces in Madagascar.

London, 22nd: The *Pull Moll Gazette* publishes a paragraph stating that the expedition, which will be prepared immediately, will consist of 10,000 strong, under the command of General Lord Wolseley, and will start in the autumn. The expedition will proceed to its destination by the Suakim-Berber route. Everything, in fact, has been virtually decided, unless General Gordon succeeds in making his escape from Khartoum.—The *Soudan Gazette* has been published, in which the following promotions, besides those of many other officers, are notified:—Major-General Sir Gerald Graham has been appointed Lieutenant-General.—Colonel Buller has been appointed Major-General.—Rear-Admiral Sir William Hewett has been appointed Vice-Admiral.

PASSENGERS SAILED.

Per P and O Str *Rohilla*, 23:

For London—Mr and Mrs J J Adler, Mr and Mrs J Brock and 2 infants, Mrs Kelly, child and infant, Mr T R Booth, Miss Symonds, Mr J R Kirby Johnson, Major General Sir John Ross, Mr N A Gustin, Major J W Otley, RE, Mr C A Mills, Mr R H Baker, Col H Collet, Hon W W Hunter, Surg-Major and Mrs Boustead, Mr and Mrs W Webber, Mr G F S Wakely, Mr J A Bryce, Mr and Mrs B Dankely, Mr G Smith, Lieut Jervis, Mr H Hill, Mr G V Motyn, Mrs Wood and 2 children, Mr and Mrs A W Bright and 3 children, Mrs Tandy and 3 children, Miss Cox, Surgeon R W Brown, Capt T A F Leuter, Mr and Mrs Peter Grey and 2 infants, Mr J S Armstrong, Mr Joseph Wood, Mr Andrew Speechley, Mr Joseph Morris, Mr Alfred J Griffiths, Mr Chas H Croxford, Major C W Stockley, Mr John Riddell, Mr Edgar Spooner, Mrs Weir, child and infant, and Mr Geo Westwood.
For Brindisi—Hon C Gonne.
For Venice—Dr H E Busce.
For Trieste—Mr and Mrs Brandenburg and 3 children, Mr C T Melli, and Mr Leon Lebardier.

PASSENGERS ARRIVED.

Per P and O Str *Lombardy*, 19:

From London—Surg Thomas, and Capt G V Angus.
From Brindisi—Mr J C Peters, Lieut Col Smith, Mr J Maclean, Col and Mrs Wetherell, Mrs Oliviant and infant, Mr and Mrs Stewart, and Mr C J Stanley.

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J. Christopher, 31st March 1885	6	0
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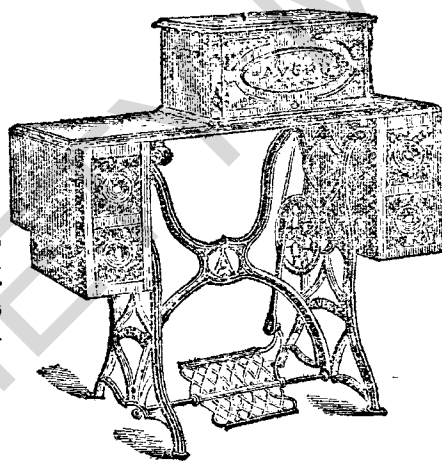
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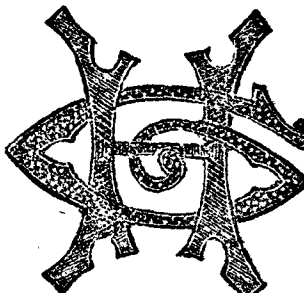
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